Can this Be Your First Life?

The Esoteric History of the Earth

By WILLIAM DUDLEY PELLEY



The Third of

The GALAHAD LECTURES

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BEING THE THIRD OF

The Galahad Scripts

THE GALAHAD SCRIPTS constitute a great curriculum of information on the Unknown Esoteric History of the Earth, from the time of its conception as a planet, up through the Edenic period when the first forms of human life existed under the Great Water-Veil, into the Antediluvian world with its strange civilizations, and through the Atlantean and Egyptian epochs into the modern Christian. ¶ These Scripts comprise the Instruction given as part of the Lecture Courses of Galahad College Summer School held in Asheville, N. C., in the summer of 1932 and have been recorded and preserved in this form for students of the Foundation Fellowship. ¶ The Foundation Fellowship is a nation-wide assembly of Metaphysical Students, sacredly searching for the true fundamentals behind life in Mortality and for accurate knowledge of the soul's enhancements in octaves higher than those of earth.

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THIRD LECTURE

THERE is one subject, as enthralling as it is profound, that we are forced to discuss before we can go forward with these papers. It is the serious probability that you, and every other human being in existence at this moment, have lived many lives on earth!

Before we discuss why or how planets came into being—designating thereby what purposes they serve—or why human history has been what we shall find it, we must take under scrutiny the mighty tenet that earthly experiences are now, and always have been, too varied and profitable for human souls to know but one earth-life and never any more throughout all eternity.

We cannot take time out to analyze this cosmic certainty after we are embarked upon our considerations of Astronomy, Geology, and Sociology. It would come out of place in the exposition of our theme. We must look into the philosophical aspects of the proposition here and now, for more and more as we go on reading we shall be impressed with the fact that without first giving some sort of credence to this doctrine of repeated existence, there is neither rhyme nor reason in the mortal universe of which we find ourselves a part. On the other hand, as we are disposed to accredit it we shall make the astounding discovery that it seems to explain or rationalize almost every enigma that confronts us in Cosmos. This last is a point that we can by no means ignore.

Human beings want Nature's processes and wonders explained to

them. The first question put by the child to its parents is "Why?" Men and women—who are ever grown-up children—are still obsessed with the query of "Why?" So, after exhaustive research, we discern that there may be a "Why?" if we're willing to forego our bias for a moment in considering explanations for the universe as a system. There are men who, after long thought and study have come to the conclusion that Cosmos is not impersonal. Cosmos exists for the individual, not the individual as an incident to Cosmos. The material to be considered later forces us to adopt the same viewpoint, whether it gratifies our vanities or not.

This question about living more than once in a physical body cannot be dismissed by indignantly crying: "I've got no use for the occult doctrine of reincarnation!" or "The Bible says nothing about us coming back to earth and so I refuse to consider such a prospect!" or "If I'd really lived before, I'd remember it, wouldn't I? As I can't recall doing it, such a proposal is absurd!"

At once we're challenged by the three responses: first, that reincarnation has nothing to do with occultism as such—unless we would maintain that all life is occult—second, that the Bible has very much to say indeed about the truth of return to earth-life and that even Jesus mentioned it particularly, and that third, just because one person cannot recall his past careers is no evidence in law that the next man does not, either.

Whether we're disposed to favor it or not, there seems to be a most formidable and inescapable case to be made out in support of the contention that men know earth-life more than once.

Physics provides the possibility of serried earth-lives, psychical research offers astounding testimony that every mortal being has lived in flesh before, and the science of Ethnology—or the study of the natural races and families of men—offers no other hypothesis for the enigmas of human history. But over and above all of these, here is the proposal that we must face down:—

Squirm against, or wrangle over, the "theory" as we may, we still cannot get around the fact that if we care to accredit the fact of serried earthly rebirth, most of whatever has happened in society of earth makes sense, whereas to repudiate or deny the theory leaves us confronting a world wherein social life is bedlam and reasonless sterility. ℂ If we're willing that it should be the latter, why make further effort to study Life at all?

Frankly, it's not a matter of trying to "cram" some weird oriental

doctrine down anybody's throat, dynamiting the fundamentals of Christian theology, or building a life-hypothesis on a set of rakish notions that contradict the senses. Rather it's a matter of forgoing controversy based on personal reactions and examining such evidence as may prove to fit the facts.

IF we search the whole gamut of human wisdom, as before stated, and come on no solution to the quandary of mortality outside, forsooth, of the reincarnational explanation, and then if we examine the reincarnational explanation and find solutions supplied for every enigma that mortal life contains, what recourse have we as scholars and philosophers but to conclude that the Doctrine of Rebirth is the true Life Fundamental, and the quicker we understand it, the happier shall be our prospects?

Remember, throughout this series, that we're not particularly interested in advancing freak ideas—for the sake of being "different" or eccentric or clever—nor proposing knowledge for a cult that profits anybody's wallet; we're giving time and effort to this Study Course because we want facts not now within our knowledge and an insight into Cosmos that shall profit us practically.

If human souls actually do return to earth-life—instead of being dragged by the scruffs of their spiritual necks off into any celestial courtroom to be "judged"—and if they do evolve from social stratum to social stratum till all earth's profits have been taken, and graduations into higher octaves of activity follow then as a matter of promotion, should it not be the part of everyday sense to stop fighting the doctrine because of our complexes and seek to understand its processes and benefits? Do we not owe this to ourselves?

Anyhow, it is convincingly demonstrated that we cannot interpret what has happened upon this planet in bygone ages, or what is happening in this present, in a way that makes logic, without falling back on this doctrine of rebirth.

So, approaching attesting evidence as to its validity in an orderly manner, we find that our supporting data classify into three divisions.

Under each division we find three major arguments.

Putting it in another way, there are three major arguments confirming the fact of Earthly Return from the Physical or Materialistic standpoint; there are three major arguments confirming it from the Mental or Esoteric standpoint; there are three major arguments con-

firming it from the Spiritual or Ethical standpoint. First we will list them, then we shall examine them:—

FROM THE PHYSICAL OR MATERIAL STANDPOINT:

1. In a universe where Nature is observed to waste nothing that is built up from atoms, the item of Consciousness cannot be the sole exception to her economy.

2. It is apparent from watching the growth of intelligence in animals that Consciousness requires more than one life-span to achieve to the highest exhibits of self-awareness.

3. The strange spiritual manifestation known as Individuality must come from vaster sources than the biological or parental, since laws of heredity fail to apply to it.

FROM THE MENTAL OR ESOTERIC STANDPOINT:

1. Few people of intelligence live their lives without encountering persons or scenes that give them a haunting sense of having known such persons or scenes intimately before.

2. The quality of the individual consciousness seems to remain constant from the cradle to the grave, therefore it is not developed by any single life's experiences.

3. Languages, customs, and terrors regarding natural catastrophes, that are consciously recalled, together with speakings of children that have no present-life source.

FROM THE SPIRITUAL OR ETHICAL STANDPOINT:

1. Society would be the supreme piece of celestial injustice if human beings only lived once and only knew the profits or impoverishments to which they were born.

2. The Law of Compensation, of being repaid in kind for acts committed or debts contracted, would be farcical and sterile if only one life offered in which it could operate.

3. From whence come society's leaders and mentors to groups, indeed from whence come groupings themselves, unless classifications and discipleships had been arranged prenatally under sponsors who have had the earlier world-experiences?

Taking up these nine postulates in the order above listed, we examine the first of them:—

How does Nature's divine economy make the termination of consciousness an inconsistency?

THIS matter of life-wastage is the one contradiction in all Nature's operations—a contradiction, that is, if consciousness in fish, bird, beast, or human be said to perish when physical mechanism is damaged or demolished. ℂ Nature, we know, wastes nothing in the world of materials. Consider the fact that no matter what substance you may examine, you find that essentially—that is, chemically or radioactively—it cannot perish to absolute disappearance.

Nature grows a tree. It puts out leaves for a hundred springtimes. Then a forest fire passes and blights it from existence. But that fire only blights it from existence as a tree. The materials making the tree are still in existence, in the form of either gases or ash. The vapor or volatile matter has escaped into the atmosphere from the wood during the combustion, the carbon dioxide and nitrogen adding their content to the atmosphere. The ash has spread upon the sod and added its chemical content to the ground. All the ingredients that went to make that tree are somewhere in existence; their form may have altered but their quantities remain intact.

Or consider what occurs in the animal world, the lion seizing and devouring the deer, the hawk living off the starling, the shark obtaining its food from the cephalopod. Larger and fiercer carnivora preserve their physical selves by taking the chemicals from the bodies of their prey into their rapacious mechanisms. Absorbing such prey, they endure for a span, then "die"—and those mechanisms disintegrate. The chemicals from disintegration cause vegetation about the carcasses to flourish abnormally. Nothing going to compose the physical lion or deer, or hawk and starling, or shark and cephalopod, whether one dines off the other or meets death and disintegrates from natural causes, passes from existence. Chemistry and physics both contend that there is precisely the same atomic content in the universe today as there was at the beginning of the first spiral nebula.

As the physicists put it, "Matter is indestructible."

One anonymous writer has phrased it thus: "Science finds no time or place, or thing set apart, and alone sanctified by one instantaneous, all-embracing creative act. Cosmic evolution or organic transition,

the growth of stars and suns, of earth and plant and physical man, are continuous parts of one restless operation. The more formal chemistry of earth and sea and air, the flowing chemistry of protoplasmic cell and organ, the moulding discipline of associated nerve and muscle, eye and hand, the alchemy of related lives in Nature's household, are but different phases of one continuous all-pervading process of creation and recreation.

"Nebulae stiffen into stars, and suns give birth to drooling planets, lava-smeared. Throbbing tides of sea and air, the heartbeats of a planet, drive the nutrient ocean to the mountain skeleton and through the capillaries of earth, clothing her ribs in clay and spreading her primal gardens of ooze. Earth labors in her kitchen and with equal skill in synthesis, brings forth atoms tied in stable squads and marching regiments, crystals straight-eyed and steadfast, protoids and albumens, with rounded forms and yielding sides, dancing specks and wriggling threads—prophets of the life to come—sprawling self-consuming protoplasm, free to rove or wrapped in rigid walls or bound in glowing brotherhoods of cells together, polyp and snail, worm and crab, fish and frog, bird and ape, and at last—naked and hand-free—high-headed man, armored and armed, with conscience and with vision. Scrutinize as best she may, Science finds no seam in this universal fabric, no patchwork of Dead and Alive, honored or dishonored, in creation; no barriers between what Was, and Is, and Shall Be!"

In the face of such incontestable scientific certainty, the Luciferian materialist asks us to accept that Nature thinks more of the chaff-feather on the butterfly's wings—in that she is careful to preserve forever the ingredients out of which it is constructed—than she does of the personality-consciousness of a Shakespeare, a Newton, or a Michelangelo.

Does Nature conserve all physical substance, down to the most remote atom that persists in the physical universe, but neglect or repudiate what is more volatile and therefore should be more valuable than all of these: Self-Discriminating Life?

The atheistic sentimentalist arraigns Nature for being "cruel" in that she appears to take no note of the sufferings and atrocious exterminations of consciousness in a million sentient species. Rapacious attack and death are everywhere, he bemoans, and Nature which is so prodigious in first spilling life forth, is equally as callous in permitting it to perish.

What, however, if behind this seeming callousness there exists the

compassionate knowledge on Nature's part that it has ordained—and is sustaining—a process of which ignorant man grasps nothing: that Consciousness is more positive in its perpetuity than any material atom in the universe, that it vacates these mechanical forms as they are damaged or destroyed only to occupy newly spawned forms consecutively, that Consciousness is beyond damage or destruction by any material force in the universe, that it makes no difference how many physical mechanisms it is forced to vacate, Nature's generosity ever has new ones ready to receive them?

Consciousness must survive because all chemical and radioactive substance in the universe survives. There is no such thing as callous blotting-out of life in Nature because Nature blots out nothing—merely alters its form of expression or function.

The orthodox theologian concedes that this is so, but rationalizes the mystery by saying that in man's case his survival operates in a blissful state of celestial tranquility called Heaven—or in a doleful state of torment known as Hell. But he cannot locate either heaven or hell. No one has entered either locality to return and describe it.

The Transcendentalist views such theological conjecturing or rationalizing with his tongue in his cheek. Arguing from the imperishability of Matter that consciousness cannot be less than Matter in importance, and consigned to extermination with the loss of physical mechanism, he examines the orthodox provision for the subsequent state and is faced by one of two alternatives for belief:—

Either Consciousness changes form, or to get any type of expression it must acquire a new mechanism to get expression with.

This produces two bedevilments: First, can Consciousness change form and still be consciousness? Second, if it does not, and wishes a new body for physical expression, why should not a new body in the biological sense—and in this same physical universe—be quite as beneficial to its purposes as some gaseous astral equipment that needs environment outside the atomic to operate?

The transcendental philosopher sees nothing of particular spiritual profit for the soul in the celestial tranquility and idleness of the orthodox heaven, so he is forced to conclude that if Consciousness survives as chemical substances survive, and the orthodox heaven provides no particular spiritual profit and cannot be located in addition, then by simple deduction it follows that life in successive earthly forms is as desirable as it is probable.

THIS brings him—and us—to a consideration of the Second Postulate suggesting the fact of Reincarnation: that it is apparent from watching the growth of intelligence in animals and the lower forms of Spirit-Consciousness in exercise, that more than one planetary life-span is vigorously necessary to achieve to the highest performance of self-aware behavior that earth-life may produce. ℂ Now let us get this point very clear: that Consciousness of itself is incomparable; that is, a spirit, whether of man or sea anemone, is either conscious or it is not. We speak colloquially of a dunce being "half-conscious" or a living person whose head has been hit a blow as being temporarily "unconscious"—all the same we recognize that a truly unconscious person is as dead as a smelt. There is such a thing as unfocused Consciousness, commonly known as subconsciousness, but living beings are at all times aware that they are alive and are usually able to identify themselves instantly, to themselves, for what they are, and the station they are occupying, in the Plan of Creation.

When we come to Quality of Consciousness, or Grade of Intellect, however, we are dealing in something entirely different.

Here we get into Facility in Conscious Function.

A monkey is conscious but it lacks the quality of consciousness to write a sonnet.

The average iceman or plumber is conscious but he could scarcely perform in the earthly scene with the mental adroitness of a Herbert Spencer, a Steinmetz, or a Gladstone.

Something occurs to make these exhibits of consciousness operate after their own peculiar gradations of intellect. Biological factors seem to have little to do with it, for some of the finest biological specimens of men are found among the grossest savages, and yokels who could scarcely read, write, or cipher, have given birth to offspring that became Mozarts, Franklins, and Lincolns.

If one earth-life were responsible for changing the quality of consciousness of the yokel to the savant, then every gamin or guttersnipe ought to end his days as a Sir Isaac Newton or a Leonardo de Vinci simply by living long enough. Thus every 90-year-old man we observe ought to be a sage—whereas there are tens of thousands of 90-year-old men who are quite as much fools as boys of eighteen.

One lifetime, one habitat, one social situation or run of fortune, is decidedly not sufficient to alter the quality of a human spirit's intelligence and make it instinctively old in every type of wisdom. On the

other hand, it should be entirely plausible that ten, fifty, or perhaps a hundred mortal careers might begin to make impression upon the natural functionings of intellect and cause it to act with an instinctive wisdom out of the sum-total of all such experiencings.

If, therefore, in the same world and possessed of the same physical equipage, there be one person who at sixty is still a dumb human ox, and another person who at sixty is, say, the keenly intelligent head of a mammoth industry, it must follow in logic that one has not enjoyed the number of previous careers that the other has enjoyed.

The sheer brevity of the average human life-span fails to provide activity or experience enough to perfect the quality of consciousness in a person so that it is noticeable; therefore it is submitted that as there are differences in expressions of consciousness in the men and women all about us, some must have had functionings in mortal scenes that others have not yet known.

This logical deduction brings us to the third Postulate: The extraordinary item in the human composition recognized and labeled as Individuality. . . .

THE DICTIONARY defines Individuality as the state of possessing distinctive character—an indefinable Something that outside the quality of the intelligence marks a man or woman out from all fellowmen or sister-women anywhere in life. What can that Something be, and from whence has it developed? ❡ Again we are forced to concede that parental or hereditary endowments have had little to do with it. A given pair of parents will have seven children. Six will be nondescripts, and remain nondescripts all their lives. The seventh, through nothing which early environment or parentage has done for him, will be a Personage.

Conversely, a given celebrity will have a fool for a son, and the fallacy of inherited or inheritable greatness has long since passed into the language in the form of the axiom that "great men rarely reproduce themselves."

Individuality truly is "the expression of peculiarities of spirit that have been effected because a given soul has functioning in mortality in the same way over so many periods of lives that the continuity of such behavior is inescapable."

In other words, a given soul reacts to life's situations in a manner that it has developed from similar technique up whole cycles of careers.

It has brought through from those careers an inevitable self-confidence that it can handle itself in any dilemma in which it finds itself. Particularly can it take care of itself in social situations where instinctive nonchalance or gracious self-assertion is the role.

What matters it whether it gained into life through the loins of a charwoman in London or a social registerite in Chicago? Once presented with its new body, and that body rendered independent of the economic care of the parents, it will forthwith manifest after the manner of its character.

That character must perforce have concreted in that peculiar manner up through a hundred generations, since it begins to exhibit itself in the child at about the age of seven—and long before the child could have connived such aplomb or facility for itself.

These three postulates then, the economy of Nature in conserving in some form whatsoever has been created, the slow growth of intelligence as such, and the exercise of individuality which could by no manner of means have been evolved in the present career, constitute the three reasonable symptoms on the physical or material plane for making it ponderable that each human intellect has had some experience with mortality before the current life-span.

Now how about the Mental or Esoteric?

CONSTANTLY throughout our lives it is a generally admitted fact that all of us encounter strangers, new acquaintances, friends, or neighbors, with whose personalities we feel a haunting sense of familiarity. Some people we like "instinctively" as we say; others bestir a violent hostility from the moment of our meeting them. Rarely does it occur to us, however, to sit down and figure out why we naturally are drawn to certain persons and repelled by others. To say that we "vibrate" with those we like, is to deal in mere words. Why should we "vibrate" with some temperaments and be antagonized by others?

In this circumstance of an "instinctive" feeling of familiarity for those who become our intimates, we behold one of the most potent attestments of previous lives in the earth-state, and evidence that such familiarity is naught but the mere renewal of some one-time relationship!

This is particularly true of such relationships as are concerned with romance between one man and one woman.

A given man or woman may search all his or her life for some individual of the opposite sex who fills all specifications of a "preconceived ideal" as to what a spiritual, mental, and physical affinity should be. Ten thousand such candidates may be met and looked over critically. Perchance a couple of abortive marriages may be attempted. Finally "exactly the right person" walks into the other's affairs, and the heart-grope is ended.

What can such heart-grope possibly be in the first place but a remembered knowledge of association with some particular personality that was joined to us closely in previous phases of worldly adventuring? ❡ If we deny or ignore the reincarnational basis for such "instinctive" intimacies, we are left utterly at sea as to how to explain them. ❡ Then too there is a similar sense of haunting familiarity often attached to localities, neighborhoods or structures which we recognize we have never been in before, in the current span of consciousness. We visit a country or a locality abroad, and some particularly lovely scene, or some outstanding historic environment, bestirs what seems equivalent to definite memories of having lived long and avidly in those surroundings before.

There is one outstanding case of record where an American young woman, taken to Rome on her honeymoon, paused in great mental distress on a certain spot in the Roman Forum. "I've been here before!" she astounded her husband by exclaiming. "It was long, long ago! I remember . . . I was a Temple Girl . . . I let the Light go out . . . they buried me alive in punishment, and this is the spot where they interred my body!"

The mystified and skeptical husband was finally prevailed upon to settle the matter by negotiating with the civic authorities for the lifting of a certain slab in the Forum, long-since worn smooth by time. ❡ Under the slab a cavity was disclosed, and in the cavity reposed the faint remains of a feminine skeleton!

It did not prove, of course, that the skeleton was hers; yet how did that particular American woman, down here in the twentieth century, have such "recollections" first aroused within her mind, at all?

Again the hypothesis that all of us have lived before, and often retain in our cosmic mentalities the memories of high-voltage historical happenings by having lived through them, or died because of them, is the only rational explanation for such phenomena of the spirit.

It is easier to accredit the reincarnational explanation than to go fur-

ther afield and try to find others—that turn out to be still more necromantic. . . .

THAT the quality of the individual consciousness is more or less constant within the one span of mortality, that we have quite as much "intelligence" at five years of age as we have at fifty, is another confirmation of the serried-life theory. True, at fifty we know more facts. We have passed through experiences that are direct and vivid in the processes of recollection. But our grasp of them, our ability to assimilate them, seems to be something that we come into life with, and consistently retain.

This presupposes that anybody's quality of consciousness has been a long time perfecting to what the present life finds it.

All about us, in every form of sentient existence, we see Nature enlarging and maturing the quality of the consciousness by trial-and-error methods. If Nature does it at all, in any one instance, it cannot be a freak of circumstance; it must be part of a process. If it is part of a process, and each life is a fragmentary demonstration of it, then we have an equation indicating that each life is a fragmentary demonstration of an interminable cosmic career. This follows, because it is a law of mathematics and physics that the Whole is the sum of all of its parts.

If this one earth-life were all we had to live, and all persons were born into the same kind of mortal experiences, they should all arrive at a uniformity of human intelligence. Mortality would be a standardized process of spiritual development, and all of us should be as identical as each pea in a bushel of peas is identical with its neighbors.

We do have evidence that most people, having lived long lives, seem to have acquired a slightly better grasp on things mentally than they disclosed as adolescents. But this mental facility is so slight in its development that one mortal lifetime could by no means account for the displays of mental agility and spiritual sagacity that we see displayed on all sides by our run of daily companions. We have to account for this difference in gradations of intelligence by acknowledging that whereas Nature perfects intelligence by trial-and-error lessons, she employs more than one mortal life-span to achieve the many products of super-intelligence that distinguish modern society.

¶ Such, however, are mere philosophic postulations; they by no means fall into the same classification with the phenomena of what we term Lifted Memories.

NOW this Lifted Memory business may at times become a terrific thing to contemplate.

It startles the average person to be told for the first time that there seem to be people going to and fro in the world of the present who have the ability to recall specific episodes from prior lives quite as vividly and provably as the normal person recalls episodes out of his current boyhood or girlhood. Cases referred to at random here, and in this connection, are merely offered to illustrate the point.

There was, in New York City up to 1930, a young woman born in southwestern Ohio, who in her thirty years had never been out of the United States. Furthermore, she had never studied Egyptology or Archaeology. This is known to be absolutely so.

And yet that young woman had a cosmic memory so vivid in character—of her many previous lives in Egyptian dispensations—that she was frequently consulted by experts of the Metropolitan Museum of Fine Arts to establish the authenticity or "periods" of countless objects and relics recovered from the sands of the country adjacent to the Nile. There is no evidence that she ever once erred.

There are three persons living in the United States at the present time and known to your Lecturer, but not known to one another—one residing in New York City, one in Cleveland, Ohio, and the third in California—who all tell the same general story of an episode in ancient history, occurring in the days of the Third Dynasty, in which they each played separate roles. One played the role of a young captain of the guard, one played the role of his betrayed sweetheart, and the third played the role of a lady of the court.

These three persons have each told their experiences in that ancient Egyptian drama, and all three sets of experiences dovetail without a single discrepancy.

Only a trio that actually had gone through some volatile social adventure together could recall and describe such perfectly synchronizing details.

The obvious explanation is doubtless the correct one. Their spirits lived mortally in separate physical mechanisms in that far-off time and day.

In this connection too, cases are known where groups of people living at present can converse and understand one another in tongues that have long-since passed from earthly usage.

Hieroglyphics on ancient Central American monuments have been

ACCEPTING such logical deductions from the Physical, Mental and Spiritual aspects of mortality, it is not at all difficult to perceive where society obtains its leaders, teachers, mentors, and rulers, that have appeared unfailingly in every age to take charge in every dispensation and guide it through every political and economic orgasm. People who "come to the top" through bona fide physical, mental, or spiritual merit, life upon life, era upon era, are merely spirits that have come and gone in more earth-lives than others. They have, in short, profited from more worldly experiencings. They have "found their ways around" in so many cycles of existence that they have become competent to show others "the way around" . . . and do so, instinctively.

Where such spirits originally start from, and what determines their roles in succeeding lives, lies outside the domain of this Lecture and can be found treated in many of the Liberation Esoteric Scripts. Your attention is called here merely to the fact that repeat performances in the earthly and worldly arena must be what happens, because the whole phenomenon of the vicissitudes of human history would be non-interpretable otherwise.

Of course, the lay student, asked to seriously consider this sort of thing for the first time, at once falls back upon his religious—or at least theological—reflexes. He cries to himself: "But if this returning-to-earth again and again, be true, what then becomes of the life fundamentals as expounded in the Bible? The Bible says that the soul is created when a baby is born, it lives its life—good or bad—on earth, then at the termination of mortality it comes to be 'judged.' It is then consigned to heaven or hell as compensation for its deeds in the flesh. The Bible is supposed to be the inspired Word of God. Moreover, Christ said nothing about this earthly-return business—or did He? To accredit it, I'm being asked to throw overboard the whole Christian religion!"

These are natural reactions, true enough. But on the other hand, this whole series of Galahad Lectures—and the history of the world from the esoteric standpoint—aims specifically at setting you straight, in these theses ahead, on such volatile points.

We shall see that the Bible is the literary outgrowth of subversive and anti-Christian Judaism. You shall be given to understand that it was written in the days of ignorant and superstitious men who did not even know that they were dwelling upon a planet that was round.

You shall hear of the Great Heresy of Ebionitism—or the activities of a sect of Jews who started out in the first and second centuries after Christ to preserve their own religion by making it appear that converts could not be bona fide Christians without first subscribing to the tenets of Judaism. You will be told how the Israelites got the religious notion while residing in Egypt, that the soul slept in Sheol until the Judgment Day, when it was awakened to be sentenced to either hell or heaven, and that later, when the Jews were taken to Babylon and suffered the so-called Captivity—bringing them into contact with Persian Zoroastrians—they wrote it into their holy books that the soul went to Paradise at death; in fact, later writers made it appear that Jesus said to the thieves beside Him on their crosses: "I say unto you, this day shalt thou be with Me in Paradise!"

These two views are contradictory and paradoxical. Could a real Word of God be contradictory or paradoxical?

When we honestly investigate, we discover that the Christian religion was becoming so widely spread and so securely entrenched that it threatened to destroy Judaism. So the Ebionites undertook to declare that without Jewry there could be no Christianity—that Gentile Christianity was merely confirmation of Jewish Prophecy.

The Jews "tied themselves into it," in other words, and shaped the Christian message—insofar as they could—to give themselves the predominant place in its background.

The seat of heretical Ebionitism was in the Greek city of Pella in upper Galilee. And here we find most of the New Testament Gospels compiled, from 65 to 200 years after Christ's death.

There is every evidence poking between the lines, that Christ DID teach the doctrine of Earthly Rebirth; but that the Jews found ways to edit out all such truths, to make the new religion conform to their traditions or support them.

If Christ did not teach the doctrine of Earthly Rebirth, how then account for the conversation between Him and His disciples on the way down from the Mount of Transfiguration? Read Mark, the 11th to the 13th verses of the Ninth Chapter: "And they asked him, saying: Why say the scribes that Elias must first come? And He answered and told them, Elias verily cometh first, and restoreth all things . . . but I say unto you that Elias is indeed come and they have done unto him whatsoever they listed, as it is written of him." The 13th verse of the 17th chapter of Matthew adds this comment:

"Then the disciples understood that he spake unto them of John the Baptist."

Christ Himself, in other words, if the conversation be correctly reported—and should it not be correct if reported in the "Word of God"?—said that Elias had returned to earth in the personage of John the Baptist. Very good!

The deduction is logical: if it were even POSSIBLE for Elias to have returned to earth in the personage of John the Baptist, then there IS such a process in Nature. And if John the Baptist could have availed himself of it, how comes it that everyone does not have the same prerogative?

THE FACTS are, that we have no way of telling what Christ did say in His worldly ministry, when we come to enlighten ourselves on the mischiefs thrust into early Christian doctrine by the vindictive Jews and Ebionites. Here again, our discussion falls into the domain of esoteric literature and will be so treated in its proper place.

We are only interested at the moment in considering the fact that an accrediting of Earthly Revisitation diffuses a mighty illumination on the dark corridors of human history, and reveals to us for the first time anywhere, just what programs and objectives have been arrived at, by Nature and Nature's God, by making the long gamut of human intercourse precisely what it has been.

If you can't accept it for the moment, skip it! But at least read the Lectures to come, for the compounding evidence they contain that something of the sort is so.

"Why the Universe Consists of Planets"

BEING THE FOURTH OF

The Galahad Scripts

THE GALAHAD SCRIPTS constitute a great curriculum of information on the Unknown Esoteric History of the Earth, from the time of its conception as a planet, up through the Edenic period when the first forms of human life existed under the Great Water-Veil, into the Antediluvian world with its strange civilizations, and through the Atlantean and Egyptian epochs into the modern Christian. ¶ These Scripts comprise the Instruction given as part of the Lecture Courses of Galahad College Summer School held in Asheville, N. C., in the summer of 1932 and have been recorded and preserved in this form for students of the Foundation Fellowship. ¶ The Foundation Fellowship is a nation-wide assembly of Metaphysical Students, sacredly searching for the true fundamentals behind life in Mortality and for accurate knowledge of the soul's enhancements in octaves higher than those of earth.

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